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THEOLOGICAL SEMINARY.

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DOMESTIC MISSIONS

OF THE

Protestant Episcopal Church.

MAY, 1857.

The Smaller Parishes

AND

The Two Mites.

WE have had occasion to record some noble, princely gifts, of late. But while "the rich, of their abundance, may sometimes cast in much, unto the offerings of God," and the larger and more able parishes may show how God has blessed them both with means and grace, by large and liberal contributions; yet we should not for one moment lose sight of the fact, that our main dependence must rather be in the smaller offerings of the many, carefully gathered, and freely given, than on a few congregations or individuals, however ready and liberal. The maxim of Franklin is eminently true in our work, and in the experience of all benevolent operations: "The pence of the many will do more than the pounds of the few." The reports of the great English societies, the Society for the Propagation of the Gospel, and the Church Missionary Society, prove this at once, and show it in figures and facts, both to the eye of the mind and heart. It is as much the duty and the privilege of the weak and less-favored to do, and pray, and plan, and give for Missions, as of the most able and largely blessed. The smaller springs which run among the hills, feed the streams, and

fill the rivers, and pour the rushing tides of seas and oceans in their flow. The smaller parishes, even the younger and feebler, may learn a lesson, and derive encouragement, from the following example :

WATERPROOF, LOUISIANA, *March 4th, 1857.*

DEAR SIR :—Enclosed please find twenty dollars for Domestic Missions from Grace Church, Waterproof, Tensas Parish, La. This is in addition to twenty dollars sent you a few days since from the same source. I hope to be able to make you another similar remittance.

We feel a deep interest in the cause of Domestic Missions, *because we are young ourselves*—this parish having been in existence but a few months, and it is only a year since the church services were held in this neighborhood. I say neighborhood, but you must not suppose I mean a street or a hamlet. “Our Parish” includes a circuit over twenty miles in diameter, filled up with swamps, forests, cane-brakes and plantations, permeated with meandering bayous and dotted with glassy lagoons. In this circuit the Methodists have three “Chapels,” four stations, and eight preachers. We have no Church, but a list of my appointments last week will show you how we remedy the deficiency. These were, in the Court House, a school house, a rough plantation chapel, and the open air !

I send you this money as I receive it, waiting to make up twenty dollars at a time, as we have no small bills, and checks are inconvenient to obtain. I wish you would ask the publisher of the *Spirit of Missions* to charge to me whatever copies I may obtain subscribers for here. I hope to be able in time to extend your circulation here.

Respectfully yours, WM. K. DOUGLAS,
Rector of Grace Church (Tensas), Waterproof, La.

Now this is a new parish, just struggling for existence, weak and small, yet it has learned the secret, and the proof, of a true and vigorous life. For

“ Love is life’s only sign.”

And in thus early making proof of active love, it shows the presence and the power of inward, earnest life. How striking is the contrast between this new and feeble parish and multitudes of parishes, old in years but far behind in life and love. Let every parish make the trial, and follow the example of this infant parish, only *for one year*, and they will never after give it up. Experience will quickly prove that feeling for, and helping others, by prayer, and sympathy, and aid, will tend to help

themselves [in strength, in life, in love, in peace. “*O si sic omnes.*” If all our parishes were such as these, we should indeed lack nothing. Our coffers full and hearts light; our hands strong, our work prospering, and our missionary fields full of active, earnest, faithful laborers, “and standing so thick with corn, that they shall laugh and sing.”

Nor let any individual members of the Church think their state too humble, or their means too small, to aid us in our work. The little children in their love, the young man in his early struggles, the poor of their scanty store, and even the widow of her penury, may give their prayers, their love, their eager interest, their willing, timely aid. To this end let us commend to them, to all, the teaching of the Saviour, with a practical illustration of its meaning and its power, which we have lately received.

The lesson of the Saviour and the Gospel is as follows: “And he looked up and saw the rich men casting their gifts into the treasury; and he saw also a certain poor widow casting in thither two mites; and he said, Of a truth, I say unto you, that this poor widow hath cast in more than they all; for all these have of their abundance cast in unto the offerings of God, but she, of her penury, hath cast in all the living that she had.”

Now for the illustration and the commentary, in the following letter:

DEAR SIR:—Enclosed please find \$1 for establishing the Church in Kansas. If this is not a “widow’s mite,” it is at least an apprentice’s mite, for I had to work two and a half days to earn it. I have friends at the little town of Grashopper Falls, K. T., and am very anxious that a parish be started there. Hoping that there will be, at no distant day,

I remain yours truly,

H. L. H.

NEW-YORK, *March* 19, 1857.

We have no knowledge of this young apprentice; but we venture to predict, if he go on with such a spirit, he will make a man, a Christian man, at least useful in his generation in the Church and in the world, if not prospered and blessed of God, even for this world, in the fruits of that “godliness which is

profitable unto all things, having the promise of the life that now is, as well as of that which is to come."

Now who will catch his spirit and follow his example? How many hundreds, nay, how many thousands are there in all the borders of the Church, who might send us their single dollar, the fruit of a little effort and self-denial, and speeded on its way by prayer and love? Who shall say that every one of our 120,000 communicants, or of our 600,000 worshippers, might not do the same, and only feel it as a pleasure, in the effort and the deed, and as a privilege in the rich return of grace and blessing? Then let the little rills flow on, from children's love, from out our families and Sunday-schools, from the consecrated toils of apprentices, and laboring men and laboring women; from the thoughtful care and love of those who are highly blessed; let the weak parishes, and all the members of the Church, high and low, rich and poor, one with another, combine to swell the silent, ceaseless tide of prayer and blessing, and active, liberal deeds of love, which shall "make glad the city of our God." This is all we need—united, earnest, individual efforts, prayer, and sacrifice, from all our parishes, great and small, and from one and all the members of our favored fold. There is enough of moral and of spiritual power, of means and opportunities, entrusted to the members of our Church, not only to Christianize and bless our wide-spread continent, but to evangelize the world. We know not what *we have* of God, nor what we *can do*, till we heartily and earnestly make the trial. Let every parish do its work, and every Christian bear his part "as he is able, according to the blessing of the Lord," and the work is done. We ask,—we need no more. God grant us this, and hasten it in his time!

Letter from Bishop Otey.

WE commend the following earnest call, from the good Bishop of Tennessee, to such of the clergy as may be looking for a Missionary field of interest and promise. Who will go to reinforce the weary hands of the earnest Bishop, in the hard

soil, and many toils and trials of his important Diocese? So much of good seed already sown, and so much time and toil expended in laying broad and deep foundations, cannot but in due time have their meet recompense of reward:

NASHVILLE, *March 28th*, 1857.

REV. AND DEAR SIR:—I have just seen and read your appeal to the Church for *Easter offerings*. God grant it may not be in vain. I will try my best to bring our people up to their duty.

I have this week been at a town containing 3,000 people, and where our services have been celebrated for the first time. It is Shelbyville, 60 miles south-east from this. A few gentlemen have pledged me \$600 for the support of a clergyman, if I will send them one. Where shall I find him? I have promised to add to the amount pledged \$200, as a Missionary stipend. If we could secure a zealous young man to take this place (Shelbyville), I make no doubt that, in twelve or eighteen months, we should have a church built and a large congregation gathered.

I remain very truly yours, in the bonds and hope of the Gospel,

J. H. OTEY.

New-Hampshire.

Concord—Rev. Dr. Marble.

HAVING resigned the charge of the parish from April 1st, and, consequently, my appointment as a Missionary of the Domestic Board, I send the above report in compliance with the direction requiring Missionaries separated from their stations, before the end of the year, to forward “a report for so much of the year as they have been there.”

I regret that though I have so long occupied this post, I have never been able to request the Committee to discontinue it as a Missionary station. There was a time, when we seemed to be fast gaining a position that would enable us to dispense with assistance from the Missionary treasury; but the tide of emigration swept by, and left us so much diminished in numbers and pecuniary resources, that the continuance of the Missionary stipend for some time longer was absolutely necessary.

The foundation of a good parish has been laid here, and it will become, ere long, self-supporting, if the congregation can succeed in raising the funds necessary for the erection of a new church. The present edifice is small, and the pews are all taken, while it is known that there are several families desirous of connecting themselves with the parish. This is, in many respects, a very important and promising field of labor,

and it ought not to be neglected. With persevering efforts, the result must be the establishment, eventually, of a strong and influential parish here.

Florida.

Monticello—Rev. W. E. Eppes.

It is time, I believe, for me to send my semi-annual report. It will have nothing of novelty about it. A parish has been *organized* at Waukenah, under the name of *St. Philip*. At this point no *progress* is apparent.

Here, in Monticello, where I write, there are a few zealous *ladies*. The majority of nominal Episcopalians scarcely ever attend the services of the sanctuary.

In December last, it pleased the Lord to take from us our *senior* Warden, Col. J. R. Tucker. Perhaps, few felt the providence more keenly than the Missionary. The *only* male communicant that *regularly* attended our services, taken suddenly from our midst! May the Lord teach us who are left to stand ever with our loins girded and our lamps burning, *as they who wait for their Lord*. The *site* on which the Church is built was given by our late Warden, and the *funds* mainly collected through his exertions. In him we have lost a friend indeed—none seem willing to rise up in his place. Should the question be asked, “Who will go for us?” the answer, I fear, might be, “Nobody.” Oh, that the Spirit of the Lord would come down, and cause these dry bones to *live*!

Besides my regular appointments at Monticello and Waukenah, I design giving a Saturday and Sunday, in every month, to a neighborhood distant from Monticello 15 miles. I have held service and preached there already several times, in a church called *Macedonian*, belonging to the Methodists. In the afternoon I preach to the servants; and twice, at night, in a cabin, on one of the plantations, I have held forth to the *negroes* the Word of life.

At Monticello, and in the “Macedonian” neighborhood, I have collected something for Missions. A Sunday-school has at last been *organized* in Christ Church, Monticello. Hitherto it has been impracticable, for want of teachers; and I have had to catechise the children *every* Sunday. Now, however, by removal into the place, we are able to obtain the zealous co-operation of two or three ladies. May a kind Providence bless the day of small things, holding up the hands which hang down, and the feeble knees, and making straight paths for our feet.

Texas.

Lockhart—Rev. J. Wood Dunn.

I AM happy to be able to report some progress in my Mission. At Lockhart, my head quarters, our congregation is increasing both in size and interest. I have some candidates at this point for the holy rite of Confirmation, and among them a Presbyterian clergyman, who has also made application to become a candidate for Orders in the Church, and in six months may be able to buckle on the armor so nobly worn by our lamented Bro. Wright. The very next day after I received a letter from Matagorda, bearing the sad news of Mr. Wright's sudden death, the Rev. Mr. C—— called at my room to inform me he wished to make application for Orders. I could but look upon him as one being "baptized for the dead." I trust he will make us a useful laborer in this very needy field. I have held regular services on Sundays, with the exception of an occasional absence for the purpose of administering the Holy Communion at the other points in the Mission; and, since Ash-Wednesday, I have had prayers on Wednesdays and Fridays, when I sometimes read a homily, or make a short lecture.

At Seguin, also, we are beginning to see some of the fruits of regular services and well-directed effort. Rev. L. H. Jones is doing a good work for the Church there. He entered on his labors as assistant Missionary at that point on 1st of November; and since, regular services have been held, with an occasional and necessary absence. The place of worship continues to be the Girl's Academy, which, next to a church of our own, is as good as could be desired. From the time of his entrance upon the work, there has been a regular and constant increase in attendance upon the Divine service, and growing seriousness pervading the congregation. On the whole, the prospects for the Church at Seguin were never so promising. The parish bids fair to become self-supporting in a short time. Mr. Jones has commenced an evening class for familiar instruction in the Bible and Prayer Book, at which the attendance is very encouraging. Here, also, there is a respectable class preparing for Confirmation.

At Gonzales, too, there is much to encourage. Regular service has been held here, also, with an occasional absence. The congregations have been large and orderly, and, through the energetic efforts of the Assistant Missionary, a large upper room in the male college building has been secured, and fitted up in quite a church-like manner. My brother will dissolve his connection with this parish at Easter, as he wishes to pursue his studies more closely next year. The Vestry have called the Rev. H. N. Pierce, of Rahway, N. J. Here, too, there are some candidates for Confirmation. We have, in addition to the labors done in our parishes, made an occasional visit to San Antonio, a vacant parish.

Missouri.

Hannibal—Rev. J. W. Dunn.

ALTHOUGH there has not been much to encourage, since my report in October, yet some advance has been made in the work of the Church here. Some persons who, until recently, were strangers to the Church, have become much interested, and several others have expressed their desire to receive the rite of Confirmation. Just before Christmas, the ladies of the parish held a Fair, from which they realized about \$500 with which to furnish the Church building, when we get one—when that will be, I cannot say, but we expect to commence one early in the spring. Enclosed I forward you the amount taken at Advent and Epiphany for Domestic and Foreign Missions. The collections are small, but I hope for better things from this parish.

St. Louis (Foreign Population)—Dr. Massock.

SINCE my last report, my dear and beloved Bishop (with his clergy of this place), has frequently visited me, and among many other spiritual and temporal consolations I have experienced from him in my need and distress, he has also procured me an appropriate place for regular services in a Presbyterian Sunday School, on the Souldard Market, which is the very centre of all the foreign population here.

I observe now the best indications on the part of many faithful individuals, who came over from without to our Church. Besides this, there are other encouraging signs from abroad—from Bohemia and Canada; because from these lands shall pour continual accessions to our holy Church, as I know by letters.

My communicants, at present, amount but to the small number of twenty-five individuals. The cause will be explained below.

During the last autumn and winter, I have baptized four infants, buried five persons, and preached twice on every Sunday in my private room. The Divine service on Sunday last (the 15th of March, the third Sunday in Lent) took place in the above-mentioned Presbyterian Sunday-school, on Souldard Market, and was well attended, both morning and afternoon.

Sometimes I think that all my toils and fatigues will amount to nothing; but it is consoling to have a good testimony of God, that I am doing a good work, because there is still a large number of those who patiently and attentively listen to the preaching of the Word of life, on every occasion. Thus, whatever success or disappointment may attend my labors and my toils, I am sure that they must bring forth fruit

in the Lord. Therefore, no resistance, no troubles and disappointments, no misery or distress, no calumnies or persecutions, no sword, or fire, or death, shall remove me from my holy work. I must go onward, even to the consummation of my life.

In all these difficulties and struggles, the providence of God presents before us a noble and most promising field. Let us pray for the increase of faithful souls, and do all in our power to extend the Church which we cherish and love, and the blessed Gospel with which that Church is fully identified. The Scriptural and conservative character of our Church; her order united with perseverance and freedom; the excellency of her liturgy; her firm and constant adherence to the simple faith of Christ crucified; her marked elevation above all sectional divisions, are the best securities for her continual increase, and the evident marks of her perpetual duration. Thus, let us hope, by God's help, that this generation shall not pass away without seeing her increase at every point, both in this large and extensive Diocese, as well as round about the surface of the globe. Let us put on the whole armor of God, and let us fight the good fight of faith, till our triumphs shall resound even to the end of the world, in the name and under the banner of "the True and Faithful," who is the Lamb of God.

St. Joseph—Rev. W. N. Irish.

HAVING sold our original property, the title of which was imperfect, at fair rates for other city lots, we find that we shall be fully able to commence our church-building in the spring, and that without incurring any debt. We are worshipping in a store-room, on one of our principal streets, and paying a rent of \$400 per annum.

You will be pleased to learn that we have saved another entire family from the sin and delusion of Mormonism. The father had been ostensibly hired; but after his arrival in this neighborhood, the whole family was threatened, and finally compelled to become members. They effected an escape, but not until after the exasperated Mormons had made frequent attempts upon their lives. The disclosures which they made of their crimes are revolting. We have not much difficulty in leading those back who have been in early life under the true influence of the Church of England; but it is almost impossible to move those from the same country who have never enjoyed the safe teaching of the Church of Christ. Had we money to save them from want, when they are thrown upon our hands, we could do more with those blinded errorists. Can you point out any way for the *immediate* relief of those whom we may thus find?

Like all other missionary stations, this has its encouragements and discouragements; but there is now a unanimous desire for a church,—only let us accomplish this great work, and we shall be among the number of your most flourishing parishes.

Ohio.

Columbus—Rev. J. A. M. La Tourette.

THE first sermon preached in St. Paul's by the present Rector was to an audience of twenty persons, on the Sunday after Ascension Day (May 4th, '56), since which time there has been a gradual increase in the attendance. The Rt. Rev. Bishop McIlvaine administered the rite of Confirmation to six persons on the 15th inst., and addressed a *full* house, the largest audience which has ever yet been seen in St. Paul's. Our prospects are very encouraging. For a number of years past a cloud seems to have hung over the interests of this parish, but a brighter day, now we have reason to hope, is dawning. Though the resources of the parish are quite limited, its pecuniary dependence being upon a very few persons, yet the general spirit of self-denial has awakened feelings of much gratification to the Rector. St. Paul's is truly a Mission Church. The principle of free sittings affords to all classes an opportunity of hearing the Gospel, and as the audience which assembles within these walls is mainly composed of the poor, who are to "be with us always," the offerings are in amount, though not in value, limited. We have adopted the "more excellent way," of giving our contributions, however small, to the various enterprises of the Church, as the season for the presentation of their claims arrives. By this means each one becomes accustomed to the call, and does not look at any branch of Church extension with the eye of a stranger.

Indiana.

La Porte—Rev. A. Gregory.

OWING to the impracticability of obtaining a residence for my family, and by leave of the Vestry, sanctioned by my Bishop, I did not enter upon the duties of this station until the 30th of October. Nor was the Parsonage, which the parish had undertaken to build, then fit to be occupied. Since, however, my removal into it, some time in November, I am bound to say that in respect to a habitation, my position here has been much more comfortable than that of my predecessors; and I cheerfully add, that much credit is due to the zeal and perseverance of the late Rev. Walter E. Franklin (your Missionary here at the time of his death, in July last), seconded, as it has been, by the Vestry, and a few members of the congregation, in the effort to secure a comparatively comfortable, though small, brick Parsonage, at an expense of \$1,700—all of which has been paid, or pledged, save about \$150, to raise which a portion of the Church's grounds is liable, I am sorry to say, to be sold.

Besides officiating here twice on Sundays, and catechising the children.

of the Sunday-school, and also officiating once, at least, on the Holidays I have visited (by direction of my Bishop) and officiated once in the Presbyterian house of worship at Plymouth, the chief town of Marshall County, distant from La Porte 30 miles, and having a population of from 1,200 to 1,500. There are a few persons at this place favorably disposed towards the Church, and I have promised to visit them again, when I shall probably occupy the Court-house. The service performed by me was the first, I was told, ever performed there by a clergyman of the Church, I was likewise informed, that a gentleman, now a resident of Brooklyn, but formerly of Plymouth, holds in reserve two lots, which he is ready to grant for the site of a church edifice, so soon as a parish can be organized.

As for my own more immediate field of labor, I can say, as yet, but little, save that it is wide enough, but sadly filled with worldliness, heresy, and indifference.

Illinois.

Aurora—Rev. R. S. Nash.

OUR Baptisms are fewer in the winter, owing to the fact, that most of our people live at some distance from the church; and having no carriages, find it difficult to bring their children to be baptized publicly, and I do not like, except in cases of great necessity, to baptize privately.

We have now succeeded, at an expense of about \$100, in making such arrangements, that our church can be rendered entirely comfortable in the coldest weather. The ladies also have, with commendable perseverance, gathered sufficient to finish carpeting the church edifice, so soon as a parish can be organized.

We have our difficulties and discouragements; but we must expect difficulties, and be ready to "endure hardness, as good soldiers of Jesus Christ."

May gratitude to Him, for His inestimable benefits, constrain us to labor faithfully in doing our appointed work in His vineyard.

The Sunday-school is under my own superintendence. Besides reciting verses of Holy Scripture, upon questions which are asked by the teachers, the children are trained also in the knowledge of the Prayer Book, and many of them join with propriety, interest, and apparent earnestness and devotion, in the services of the Church. The exercises are frequently varied, by short addresses or illustrative incidents. The first Sunday in the month is regularly set apart for instruction in the Catechism. And I have been much gratified by the proficiency of most of the scholars in that unequalled summary of Christian doctrine and duty.

We have reason for encouragement in the belief, that the Church is steadily gaining in strength and influence. Prejudices are being undermined, and the character of our beloved Zion coming to be known and appreciated. There is much work to be done. Time and patient waiting will be required, before we can hope to attain to what we so earnestly desire; but by His blessing, without whom all our desires and labors are nothing worth, ultimate success is certain.

May the gentle dews and showers of grace descend continually upon us, that much fruit may be brought forth to the praise and glory of our Lord and only Saviour.

Wisconsin.

Mineral Point—Rev. J. Phelps.

THE condition of this parish is not much different from my last report. Several of our church families have removed, but their places have been made up by new comers. There is this difference, however, that we lose those who have learnt the ways of the Church, and begun to be devoted and zealous in the good cause, while those who take their places are strangers in the church, with whom we have to go over the same lessons, and resist the same oppositions to "the faith once delivered to the saints." We of the West are perhaps more strikingly reminded than any other class of clergymen, that our work is never finished, that our endurance must be unto death. There is no greater discouragement than this, which all meet with here—the manifest difference in the reports which we are frequently obliged to make. When we have gathered around us a faithful few, upon whom we know that we may rely, to the full extent of their ability, in all good works and offices for Christ and the Church, then to have these remove to some distant field still further west, is discouraging, though their numbers may be made good by others coming in, who have all things to learn. This has been the case to some extent with us during the past year. But we have the consolation that our "labor is not in vain in the Lord;" and that the leaven which in this way is scattered throughout the whole land will have a sure effect in leavening the whole lump.

Our congregations, as a general thing, have been smaller than usual, owing to the extremely cold weather which we have had throughout the winter. It is these continued cold winters which cause many of our best inhabitants to seek a milder climate. The range of the thermometer has not unfrequently been more than thirty degrees below zero.

Our railroad is not yet completed, but will be by the middle of March. In the mean time almost every thing is in a dormant state. I trust that my next report may show an awakening in our community from their present slumbers, both temporal and spiritual.

Salaries of the Missionaries.

IT may be well, in answer to many inquiries and to obviate some misapprehension, to state distinctly how the salaries of our Missionaries are fixed. With the opening of each Missionary year, the Domestic Committee appropriate to each Diocese, or Territory, in our Missionary field, a certain sum, and ask the Bishops in charge of each how they will have these sums distributed—each in his own field. Thus, the Missionaries having been appointed, the Bishop of Tennessee divides the sum allotted to him, among the Missionaries in his Diocese; the Bishop of Missouri does the same; the Bishop of Iowa does the same, and the Missionary Bishop of the North-west does the same in Wisconsin and Minnesota, and so of the other Bishops in charge of Missionary Dioceses. Now the known, avowed, and repeated wish and judgment of the Committee is, that the Missionaries should have as large and liberal salaries as possible, and in favor of *concentrating* Missionary aid on a few promising points, and making them speedily strong, and self-sustaining, and well-supporting a few efficient, and faithful laborers, rather than, by a minute sub-division and wide diffusion, to neutralize the benefits of Missionary aid, both for the parishes and Missionaries. If, therefore, in any case, the contributors to our funds, or the Missionaries in our field, are disposed to complain of the small and inadequate salaries allotted, they must be referred to the Bishops in charge, who alone have the power to apply the proper remedy. The Domestic Committee would gladly be the almoner of the bounty of the Church, in placing at the disposal of each Bishop a much larger sum, and in a more liberal and adequate sustaining of our faithful Missionaries. But while the means entrusted to them are so small, they can only do the best with what they have, as willing, faithful stewards, hoping and praying that the hearts of the faithful may be opened and enlarged, and their ability increased, to do more and better for every Missionary field, and every weary laborer. Meanwhile, if the salaries seem too scanty and small, the responsibility rests not with the Domestic Committee, but with the Bishops in

charge, to whom we must refer, in their desire for information, both the Missionaries on our list, and the contributors to our funds.

A Cheering Easter Token.

ON Saturday morning (Easter Even) an unknown lady, in the garb of sorrow, came into the office of the Domestic Missions, and handed to the Secretary a sealed note, refusing to be seated; and saying that it required no answer, at once retired.

The note will speak for itself, and is as follows :

The accompanying hundred-dollar note is enclosed for the benefit of the Domestic Missions, by a friend.

April 11th, 1857.

What was done so quietly, indeed needs no answer, in person and by name; but it will have its meet response in grace, comfort, and peace, from "Him who seeth in secret and rewardeth openly." May such deeds of love be multiplied, whether at Easter or at Whitsuntide, to the glory of God, the relief of our cause, and the great good of those who give "in the name of a disciple, and for Jesus' sake."

Appointments.

In the Diocese of Michigan, Rev. John Bramwell, to Eagle River and Copper Harbor, on Lake Superior, from June 1st, 1857, and Rev. Henry Banwell, in Livingston County, from January 1st, 1857.

Resignations.

Rev. E. H. Downing, of Brenham and Chappel Hill, in Texas; Rev. T. B. Dooley, of Pontiac, in Michigan; and Rev. N. E. Marble, D. D., of Concord, New-Hampshire—all from April 1st, 1857.

TREASURER'S NOTICE.—It is the invariable rule of the Treasurer to acknowledge, by return of mail, the receipt of all contributions transmitted to him for Domestic Missions.

Acknowledgments.

DOMESTIC MISSIONS.

THE Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from March 15th, to April 15th, 1857 :

Maine.	
Wiscasset—St. Philip's.....	\$11 55
New-Hampshire.	
Concord—St. Paul's	72
Vermont.	
East Berkshire—Calvary — of which \$4 are from the ladies, and \$1 75 from the children of the parish.....	\$5 75
Guilford—Christ	3 00 8 75
Massachusetts.	
Boston—Rev. E. M. P. Wells, D. D.....	25 00
Northampton—St. John's, add'l for Episcopal Missionary Association	3 50 28 50
Rhode-Island.	
Manville—Emmanuel.....	8 00
Wickford—St. Paul's	28 00 36 00
Connecticut.	
Hartford—Christ, Easter offerings—of which \$4 are for Maine; \$12 for First Ch. in Kansas; \$7 for Oregon; \$8 for Superior, Wis.; \$24 for St. Anthony's Falls, Minn.; \$65 for Gen'l Domestic Missions.....	116 00
Ladies' Sewing Society of same Church	45 00
Monroe—St. Peter's.....	3 00
Warehouse Point—St. John's.....	15 00
Wilton—St. Matthew's.....	6 00
Windsor—St. Gabriel's, ½.....	5 00 190 00
New-York.	
Brooklyn—Redeemer—of which \$7 50 are for Rev. Mr. Wilcoxson	23 50
St. Peter's.....	96 00
Cohoes—St. John's.....	5 00
Fairfield—Trinity, Easter off'g....	10 37
Kingston—St. John's.....	17 00
Morris—Zion—of which \$10 are from Amos Palmer, Esq.	35 00
New-York—Holy Apostles'.....	35 98
St. Bartholomew's, add'l.....	5 00
St. John Baptist, Easter offering of a member.....	20 00
H. L. H., an apprentice's mite for Kansas.....	1 00
E. R. U	100 00
"A Friend," by the Sec'y.....	100 00
Oyster Bay—Grace, Easter off'g.	9 53
Poughkeepsie—St. Paul's, Easter offering	12 75 471 03

Western New-York.

Brockport—St. Luke's.....	8 60
New-Jersey.	
Milburn—St. Stephen's, Easter offering	20 00
Pennsylvania.	
Germantown—St. Luke's, Easter offering	2 60 50
Philadelphia—Gloria Dei, Easter offering.....	10 00
St. Mark's.....	276 04
St. Peter's—of which \$20 are for Rev. Mr. Unonius.....	151 00
Trinity	50 00
"A Friend," through Rev. Dr. Odenheimer, for needy Missionaries	50 00
Pottstown—Christ	30 00
From the parents of dear little Lewis, deceased, on the 9th anniversary of his birth, A. M.....	5 00
"For Domestic Missions".....	5 00
Williamsport—Christ, Easter offering	10 37
"From one who would do more if able".....	5 00 802 91
Delaware.	
Lewes—St. Peter's, Easter off'gs	7 00
Newcastle—Emmanuel, Easter offerings.....	38 65 45 65
Maryland.	
Baltimore—St. Peter's, ½ add'l..	3 50
East New Market—St. Stephen's	1 50
Hampden, Baltimore Co.—St. Mary's	5 00
Upper Marlboro—Trinity	19 37 29 37
Virginia.	
Caroline Co.—Grace, for Episcopal Mission'y Association,	15 00
Henry Court House—Rev. John R. Leo, ½.....	20 00
Meherrin Parish—Additional.....	5 00
Norfolk—Christ—of which \$75 are for the Episcopal Missionary Association.....	150 00
Petersburg—Grace, for Bp. Scott,	10 00
St. Paul's, Easter offering.....	110 20
Rockingham Co.—Rockingham Parish, ½.....	2 50 312 70
North Carolina.	
Edenton—St. Paul's.....	15 00
Fayetteville—St. John's, a member, Easter offering	20 00
Another member, Easter off'g.	1 00
Henderson—Holy Innocents, ½..	10 00
Raleigh—St. Mary's, Easter offering, ½	50 00
Scuppernong—Pettigrew's Chapel, ½	25 50

Warrenton—Emmanuel	7 00	
Williamsboro—St. John's ½ ...	5 00	133 50
South Carolina.		
Charleston—St. Michael's—of which \$5 are for Florida...	39 50	
Edisto Island—Church on, for South-west	27 50	
Waccamaw—All Saint's, for South-west	45 00	112 00
Georgia.		
Savannah—Christ—of which \$32 are from Ladies' Missionary Association.....	146 00	
Ohio.		
Cincinnati—St. John's S. School	100 00	
Mississippi.		
Holly Springs—A churchman, ½,	50 00	
Alabama.		
Cahaba—St. Luke's.....	8 50	
Carlswille—St. Paul's.....	27 00	
Greensboro—St. Paul's.....	50 00	
Montgomery—St. John's, Class in Sunday-school, for Bp. Scott.....	5 50	91 00
Tennessee.		
Chattanooga—St. Paul's, per Bp. Otey, in redemption of pledge.....	20 00	
Franklin—St. Paul's.....	10 00	30 00
Michigan.		
Detroit—St. Paul's, Easter offering of children of Sunday-school.....	50 00	
Louisiana.		
Baton Rouge—St. James'	12 00	

ERRATUM.—The amount of \$10 13, from the Sunday-school of St. Paul's, Syracuse, W. N. Y., acknowledged in the April number, was sent through mistake; it was for the Rev. Mr. Breck's Mission, and has accordingly been refunded.

The following sums, in aid of Domestic Missions, have been contributed through the Episcopal Missionary Association for the West, in Philadelphia, by the following Churches and individuals, from the 1st to the 31st of March, (inclusive), 1857 :

Connecticut—From St. John's Church, Warehouse Point, Dr. Stevens'.....	\$2 00
New-York—St. Mark's monthly offering, for Iowa.....	\$100 00
S. U. A. contribution.....	25 00
New-Jersey—From Christ Ch., Allentown	6 00
St. John's Church, Elizabeth City	74 10
Virginia—From Trinity Ch., Martinsburg, \$5; St. Thomas', Orange Co., \$20; Grace Church, Carolins Co., 15.....	40 00
Alabama—From Christ Ch., Mobile	5 00
Missouri—From St. George's Church, St. Louis.....	46 00
Illinois—From Trinity Church, Aurora	4 00
Pennsylvania—From St. James' Missionary Society, Pittsburgh, \$20; St. Paul's, Bloomsburg, \$15; Christ Church, Germantown, from E. W. M., \$10 for Nebraska, and \$5 for Rev. C. C. Townsend—together, \$15;	

Rapides—St. James', additional collection	28 45
Children's Mission'y Society,	8 25
49 70	
Indiana.	
Delphi—St. Mary's	3 00
Hillsboro—St. John's.....	3 50
Indianapolis—Christ, Easter offering	32 58
39 08	
Missouri.	
Monroe—A Communicant, for the Jews	5 00
Richfield—Mr. C. E. Burris	3 00
St. Louis—St. George's, Epiphany collection—of which \$50 are for Missouri, and \$46 for the Episcopal Missionary Association.....	168 00
176 00	
Illinois.	
Hillsboro—"S.".....	1 50
Princeton—Redeemer	3 00
Providence—Grace.....	2 00
Tiskilwa—St. Jude's.....	5 00
11 50	
Wisconsin.	
Beaver Dam.....	3 00
Beloit—S. J. Sherwood, Esq.....	25 00
Milwaukee—St. James'.....	10 00
Whitewater—St. Luke's.....	5 00
43 00	
Texas.	
Houston—Christ	9 47
Total from March 15th, to April 15th, 1857.....	
\$3,086 76	
Total from Oct. 1st, 1856, to April 15th, 1857	
\$34,109 20	

H. H. \$10; St. Paul's Ch., Montrose, \$25; St. Luke's Church, Philadelphia, \$455 20; St. Jude's Ch., Philadelphia, \$50 31—Total	590 51
Total receipts in the month of March	\$892 61
To which add balance on hand March 2d, 1857.....	\$5,730 73
Total.....	
\$6,623 34	
From which must be deducted, viz:	
Amount paid Rev. C. C. Townsend, through T. N. Stanford, Treasurer.....	5 00
Do., Rev. C. A. Foster, Newburgh, Ky., through do.....	100 00
105 00	
Balances on hand, April 1st, 1857.....	\$6,518 34
And leaving to be received by T. N. Stanford, Treasurer, when appropriated by the said Association, the further sum of six thousand fivs hundred and eighteen dollars and thirty-four cents.	

FOREIGN MISSIONS
OF THE
Protestant Episcopal Church.

MAY, 1857.

CONTRIBUTIONS FOR FOREIGN MISSIONS

\$10,000 less this year, from 1st October, than for a corresponding period last year.

Although the Foreign Committee have been cheered by many responses to their recent Special Appeal, still the aggregate of receipts up to this time, including these special gifts, is less than that of last year by the sum above-mentioned.

The Committee are thus brought to a state of anxiety—fearing the recurrence of serious embarrassment to themselves, of trouble and distress to the Missionaries, and the sad spectacle of a decline in the Foreign Missionary work of the Church.

Many parish ministers have apologized for reduced contributions, by stating that the weather was unfavorable when their collections were taken. Should not the deficiency be made up in such cases by another collection?

With reference to objects mentioned in recent Special Appeal, it should be stated that the amount received, up to this time, for rebuilding the houses at Mt. Vaughan, is not more than *one-quarter* of the sum which will be required. The Committee cannot take the balance out of their usual receipts. This would throw the burden of loss upon the Missions and Missionaries. It must be made up by special effort.

DISTURBANCES AT CAPE PALMAS.

OUR readers are already aware of the collision which has taken place, between the colonists at Cape Palmas and the native Grahway tribe in the vicinity. A recent arrival has brought us a brief note from the Rev. Mr. Hoffman, who had received, at the Orphan Asylum on the Cape, all connected with the Mission who had been obliged to fly when the buildings at Mt. Vaughan were destroyed. He writes in a tone of much cheerfulness; and aware of what would be our anxiety to have tidings from the Missionary Bishop (whose station, the largest in the Mission, was fifteen miles distant, with a hostile tribe intervening), he transmits a private note written to him by the Bishop a day or two previous.

Although never intended for other eye than that of the person to whom it was addressed, we venture to publish it, because, while it contains nothing of a specially private nature, it shows incidentally the perfectly cheerful and confident feelings with which all that most interesting station were carrying on the work of the Gospel, though surrounded by strife and turmoil. When it is remembered that under Mr. Hoffman's roof were then collected all the members of the little Christian community from Mt. Vaughan, numbering about sixty persons, the application of the closing paragraph of the Bishop's letter will be seen.

Copy of Letter from Bishop Payne to Rev. C. C. Hoffman, dated,

CAVALLA, *Monday, Jan. 26th, 1857.*

MY DEAR BROTHER :—For four or five days I have had notes for Cape Palmas, but have sought in vain for some conveyance. Since the disaster of last Monday, there has been little or no passing from this place to Cape Palmas, Rocktown, or Fishtown. Only this moment I learn there is a Fishtown man here, and I write this for him to take.

I trust, my dear brother, you are by this time at home, safe, and in improved health. You will find in the altered state of things in the colony much, I fear, to disquiet you.

Here, through grace, we are well and tranquil, though hearing constant

rumors of intended attacks upon the place by Grahwayans and Cape Palmas native people. All are on the alert, though I am not much inclined to credit rumor, so far as *immediate attacks* are concerned. I think the enemy will direct their attention towards Cape Palmas for the present.

Here our work is going on as prosperously and quietly as though there were no war. Indeed, I think amongst scholars, villagers, and town people, there is a more serious state of mind than I have known for some time. The congregations on the past two Sundays have been excellent; and the hushed attention and serious manner were proof consoling, that God was present, turning minds and hearts to the truths taught. Not only so: God's kingdom enlarges. Sunday before last I baptized old Masé Sia, of Dodo-Lu, an apparently sincere convert; and yesterday, a boy (Richard Killin) belonging to Kobla. It seemed, as I remarked at the baptism, that the Spirit of Jesus was with us, that in the present state of things we could thus receive one *from the other side* in our midst, under His arms, who, in the days of His flesh, would have gathered those whom His justice must soon destroy, "as a hen gathereth her chickens under her wings."

I need not say, *write us often*. I long to see you, but know not how or when I can go up; soon, however, if He who controls all in mercy shall say, "Peace."

All join in love to you and "the Church which is in your house."

Letter from Rev. C. C. Hoffman.

CAPE PALMAS, ORPHAN ASYLUM, }
 Jan. 28th, 1857. }

MY DEAR BROTHER:—Having written you of the breaking out of war between the natives and colonists on the 22d of December last, you will feel anxious to hear from us. It still continues, with less prospects of peace than before. On the 19th instant the colonists, to the number of about seventy, went to make an attack on the natives at Grahway. A party of twenty-three went by the lake in a large canoe, in which was placed a brass cannon. These commenced the attack—met with a very heavy fire from behind a barricade, and as they were endeavoring to back the canoe, it upset, and *every one was drowned*.

Their comrades on the opposite shore returned in disorder. The enemy gained thus three large canoes and two pieces of

cannon. Since then they have become emboldened; have cut off our communication between the Cape and Cavalla; and yesterday, from ambush, killed one man, wounded another, who were out getting *casadas*. The Governor has issued a proclamation for the people to act now on the defensive, and to take advantage of the season, and plant what vegetables they are able. Strict guard is kept day and night. The Government has also sent to Monrovia to ask aid from the Republic, and written to the English and French Consuls, as well as to the American Commercial Agent, for the presence and aid of a man-of-war. There is considerable anxiety (needless, to some extent) felt among the people. I think at present they are able to defend themselves, and there is no *present* want of food. The Cavalla people on one side, and the rest of the Grebo tribe on the other, are their allies. For our own personal safety, I have little apprehension. The Asylum has been a place of refuge on every alarm. The first week of the war I must have had at least a hundred persons beneath my roof; and now my family is *sixty*—this includes Mrs. Thompson's family, from Mt. Vaughan; the orphan children; the native teacher, N. S. Harris, his family, and school; two widows with seven children, whose houses were burned and their husbands killed; and two most intelligent deaf and dumb boys, natives, who ran here for refuge.

I reöpened the schools yesterday. The day and Asylum scholars are, as usual, in the school-room on the first floor, and Harris and his school up in the third story. All things are going on quietly and orderly. My morning and evening prayers, with such a large number of children, are interesting and delightful. Our Sabbath services are as usual (except those to the natives). Harris has his Sunday-school here, while the Colonial one is held at St. Mark's. Since I wrote you, I have made a short voyage to sea for my health. I was absent a week, and went as far as Sinoe. Arriving on Sunday, I preached twice on that day, and once on Monday. I found Rev. Mr. Greene well, and prospering much in his school and church. He holds services in his house. A church-building, as recommended by the Bishop, would advance at once the prosperity of his work.

I was glad to observe, by the October number of the SPIRIT OF MISSIONS, contributions had been made to this object. The people at Sinoe will do *something* for themselves, but they *need help*. I was made glad to hear from the Bishop this morning. The bearer of this note passed Grahway at night, and, by going out to sea, reached Fishtown safely; thence he brought it here. I inclose it, as it will tell you more fully than I have time now to do, of the welfare of those at Cavalla.*

Thus you see, dear brother, that though the Lord "breaketh upon us breach upon breach," He does not forsake us; "though troubled, not *distressed*; perplexed, but not in *despair*." Ah, no! thanks be unto God, who *always* causes us to triumph, through our Lord Jesus Christ.

The Eutah has arrived, and brought us your letters and many others. Yours I have acknowledged, but it is impossible now for me to reply to those many letters of affection and sympathy from Christian friends and relations which have strengthened and cheered me.

JOURNAL OF REV. C. C. HOFFMAN.

ALTHOUGH the following accounts are not so recent, by several months, as others now published, still, being in the form of a journal, and thus forming a continuous history of missionary life, we think it best to give them here in regular succession. We, in such papers, get at many facts and incidents not otherwise presented:

CAPE PALMAS, ORPHAN ASYLUM, *July 1st, 1856.*

ALL the children of the Asylum have left, having gone to visit their friends during the vacation. The day being fine, we took advantage of it to remove Miss Alley to Cavalla. We had much difficulty, however, in procuring men to carry her, owing to the disturbed state of the natives, and the little intercourse between the various tribes. However, we got off at 2 o'clock, and reached Cavalla at sundown—Miss A. bearing the journey very well, seeming rather better than otherwise.

Thursday, 3d.—Returned from Cavalla, having left Miss Alley somewhat better.

* This letter is given above.

Saturday, 5th.—Met the Bible-class this evening.

Sunday, 6th.—Read service, and assisted in the administration of the Holy Communion; opened Sunday-school; took up their monthly Missionary collection, amounting to \$15 43; preached to the natives, and held a Missionary meeting at the Asylum at night; a good attendance.

Wednesday, 9th.—Had a profitable conversation with a young native and his friend, as we met together on a rock. Surely, God has touched their hearts. Obligated to give considerable time to the making up of semi-annual accounts.

Saturday, 12th.—Locked up the house (where, since Miss Alley's departure, I had been alone) and started for Rocktown; reached there about 2 o'clock; made visits to the native towns, reminding people of the coming Sabbath. I found that the good seed of God's Word was living and growing in the hearts of some. George, the native whom I had baptized some months before, was faithful. He said he "liked God's ways too much." Poor Kador, an old leprous woman, was one of the first to greet me at the house; she came out of breath, with the exertion she had made, to welcome me back. I found that the leaven of truth was working in her soul; that the instruction and prayers of one now in Heaven had not been lost. Kador felt herself a sinner. She knew Jesus as her Saviour; she steadfastly purposed to lead a new life, and what did hinder but that she should be baptized? This was my privilege on the next day, Sunday, together with the infant son of the native Christians, Thomas and Susan Savage. The child was called Harris, after their friend, our native teacher, N. S. Harris. The Holy Communion was administered in the afternoon at the chapel, the Christians from Fishtown being present. We had a meeting for prayer at the Mission-house at night.

Monday, 14th.—After preaching in one of the towns and visiting another, went to Fishtown in the afternoon. Mr. Boyd and his wife were waiting my coming; their infant daughter was to be baptized, and a congregation of natives, besides Christians, were present. The little girl behaved nicely; the people were interested. On my return, I was talking to one of my bearers about the things of God, when suddenly, with an awful expression of countenance, he fell down in a fit! As he recovered, he was somewhat violent, and we had to hold him; but in a little while he was able to go on. He stopped in the next town, where he lived, and another went in his stead. It was evening when I reached Rocktown. I had eaten nothing since breakfast, yet had found my work and ways so pleasant as not to have felt the need of it. A good supper refreshed me, and evening prayers concluded the day.

Tuesday, 15th.—A number of natives visited me this morning before leaving Rocktown. Some seemed to listen with eagerness to the things of God. After re-opening the School for a new term, I started for the Cape about noon, where I arrived about 3 o'clock.

Wednesday, 16th.—Held our weekly lecture in the school-room.

Friday, 18th.—Started for Cavalla at a quarter past seven this morning; returned in the evening, bringing Miss Alley and Miss Williford, who came to afford Miss A. some assistance in the opening of the school. Miss A.'s health is not improved.

Saturday, 19th.—Deeply interesting conversation with two young natives. They are not far from God's kingdom. In writing to the Bishop about one of them, he told me that years ago, when a mere child, one of them had run away from his father to come to him for instruction at Mount Vaughan. Now, the good seed is springing up. We sow not in vain.

Sunday, 20th.—Had the full services at St. Mark's, Rev. Mr. Gibson being absent; opened, and gave a talk to the Sunday-school. At the native chapel, *gathered one more to the fold of Jesus*; baptized a young man, to whom I have referred before, whose native name is Kra. He is one of the two young men, who, in time of war, instead of trusting to greegrees, went to the native teacher's house to ask God's protection by prayer. About fifty natives witnessed the ceremony. He answered with meekness and boldness to the questions in the service. His three chosen witnesses, native Christians, stood beside him. I gave him a new name, and called him Samuel Seton. I have much confidence that the Holy Spirit has taught him, and dwells within him. He is another token to us of God's favor, another crown of rejoicing, to think that from grossest heathen darkness he has been brought to the marvelous light of the Gospel. To think that that light has shined *in* him, and is now shining *from* him, we praise and magnify the name of our God in his behalf.

Monday, 21st.—Had a delightful surprise this afternoon. I visited the house of the head man, and, between English and Grebo, managed to have considerable conversation with him. A young man coming in, acted as my interpreter; but I soon found he not only understood, but felt interested in Christian truth himself, and I turned from the father to the son. The old man wanted some medicine, and his son went with me. His conversation surprised me. He told me he had no confidence in the religion of his country; that he was in the daily habit of prayer, morning and evening, and so were four or five other young men, his friends. Thus grows the blessed truth—secretly, but surely. Seton was his friend, and had been one of the praying youths. May Sia (the young man's name) soon follow Kra's (Seton's) example, and profess his faith in baptism.

Tuesday, 22d.—The school at the Asylum was re-opened to-day. Miss Alley, being confined to her room, is unable to take part in it. It is under the care of Mrs. Edward Simpson, a young colored woman, who lives near. Afternoon, took a canoe, and went over to Hoffman Station, first, however, having seen Miss Williford safely to the lake side, on her way to Cavalla.

Saturday, 26th.—This evening had three young men in the school-

room, who came for Christian instruction; among them was Sia, referred to on the 21st. Baptism was the chief subject of instruction.

Sunday, 27th.—Read service at St. Mark's; preached at a native chapel; superintended Sunday-school, and preached at night.

Monday 28th.—This afternoon went to Half Grahway, to re-open a native school under John Farr's care (a native youth). While the people gathered, I found a young man who was interested in religion. He told me, from Dr. Savage's time, when he first heard the Word of God, that Word had been in his heart; and when he sent a teacher to his town, he was glad, and immediately visited him for instruction. I directed the teacher, John Farr, to give him instruction preparative to baptism.

Tuesday, 29th.—This afternoon, went to the river station; met all the boys, and gave them English names; sent for the head men, and had a talk with them at Harris', and invited them to attend religious services, and send their children to day-school. They heartily acquiesced in all I proposed. They seem peculiarly ready to yield to Christian influence.

Wednesday, 30th.—My young friend, Sia, referred to before, went to sea in the schooner Cortez; but, on sea or land, I think he cannot forget the things of God.

Thursday, 31st.—This evening I discovered a blessed work of grace going on among the children of the Asylum. After tea, one came to ask me if they could go to the school-room and sing. I replied, "Certainly; it would give me pleasure to have them do so." In the course of half an hour I joined them, thinking to sing a hymn with them, and dismiss them. But I found them praying, as well as singing, and apparently under a deep sense of their sins, calling on God for pardon and mercy. I prayed and talked with them, but could scarce restrain their emotions. At half-past eight I bid them retire, save a few of the largest, with whom I had further conversation. Some I found had gone without their tea, to pray and sing to God. For some days before, I had been speaking to them at our evening prayers of the spirituality of God's law—how it brought us all into condemnation, and how Jesus was alone our righteousness—"The Lord our Righteousness."

CAPE PALMAS, *Friday, Aug. 2d, 1856.*

YESTERDAY, obliged to leave my little flock and duties here, to accompany Miss Alley to Cavalla. Returned to-day at one o'clock. In the evening, after prayers, met all the children in the school-room; each came to speak to me about the things of the soul. It was good to hear of their sorrow for sin, and of their faith in Jesus. I encouraged and spoke to each. We sang, "I lay my soul on Jesus," and I prayed with them; all were serious—many in tears. The Spirit of the Lord was present. May He perfect his work.

Sunday, 3d.—Preached and administered the Holy Communion at St.

Mark's. Opened Sunday-school, and addressed the children on Missions; took up a collection from them, amounting to 96½ cents. At half-past three, preached to the natives, and made an address to the Missionary meeting at night.

Monday.—Governor Drayton inaugurated. In the afternoon I went to Hoffman Station; visited the two native towns near it, to urge upon the people the duty of the Sabbath. All agreed heartily to attend. I proposed to them the building of a small church, as the station-house is too small to receive them.

Thursday, 7th.—Went this afternoon to Cavalla to attend the Convocation. Reached there at sundown, and preached in the evening. As the particulars of this Convocation will be published in the *Cavalla Messenger*, I refrain from giving them here, save to state that services were held daily; the attendance was large; the interest great; the influence of it most blessed, and the spirit that pervaded it was *love*. Twelve natives were confirmed, and sixty-eight, on the Sabbath, partook of the Lord's Supper—nearly all of whom were natives. *We rejoiced, and were exceeding glad*; and so, also, will the Church at home give thanks to Him who maketh rivers in the desert, and causeth the wilderness to rejoice and blossom as the rose.

Monday, 11th.—Returned to the Asylum to-day, to find God had graciously perfected His work of grace in the hearts of some of the children *during my absence*. Six of the oldest were rejoicing that they felt their sins forgiven; that Jesus was their Saviour, and God their everlasting Father.

I was not aware of the state of the children's minds till towards evening. In the afternoon I went to the school-room, and found it locked. It was opened at my knock, and observing the children (the old ones) quietly sitting together, I asked the cause. A little abashed, they said they were talking about coming up stairs to see me. After a little while, they came to tell me, they said, "that they thought their sins were forgiven for Jesus' sake." I had much conversation with them, and asked them many questions. They knew and felt that Jesus had died for them—they believed and rejoiced in Him. It was sweet to talk of Him. We sang together, "I lay my sins on Jesus," and I prayed with them. I briefly referred to the subjects of Confirmation and the Holy Communion, intending on a future occasion to make them subjects of special instruction. The whole demeanor, expression, and conversation of these children indicated the greatest sincerity, and gave the sweetest assurance that the work is the work of *God*. Whose else can it be? He removed *one* from before them, who, by her example and counsel, would have loved to have led them to Jesus. He laid their teacher on a bed of sickness, and took her far from them; and I must needs stand aside, and be absent four days from them at Cavalla, while the Lord Himself should work in them mightily to His Glory and their joy. Even so, Lord, for so it seemed good

in thy sight. It was on the previous Saturday that they felt this blessed change. They had been prayerful and serious before, seeking after God; but on the afternoon of this day, they sought retirement among the bushes at the extremity of the Cape. At this beautiful spot were heard the children's prayers; and their voices, in praise, mingled with the sound of the waves, as they broke upon the shore. Here the Lord met with them, and here they rejoiced in Him with exceeding great joy.

Tuesday, 12th.—The Bishop, who has not been well, came up from Cavalla to-day for a change, to spend a few days at the Asylum. Though regretting the cause, how joyous was his presence! Rev. Mr. Minor spent the day, and sojourned till the following. Had a sweet talk with the *little children* this evening. "Feed my Lambs." How gracious the charge!

Wednesday, 13th.—The Bishop lectured for me; a large attendance.

Thursday 14th.—In company with a stranger, Mr. Marshall, went to Rocktown, and passed the night. The people kindly welcomed me. I expected to baptize a native man, and for this purpose, soon after my arrival, I went to the town where he lived; found his house. Stooping down and looking in, I saw the bottom of his feet, as he lay towards the door. *He was dead*; he had just died; a cloth covered his body, and one of his family women was shaving his head. "He had prayed much," they said. He had prayed all the time. He longed for my coming. Good hope have I, that that day he was with Jesus. In the evening, met the Christian youth of one of their houses for prayer and praise.

Friday, 15th.—This morning, soon after breakfast, went to Fishtown. A day-school is kept up at this station. After resting awhile, we went to town, and the people were gathered together in front of the head man's house, where I preached to them. They said, when I had finished, that they felt discouraged; that no Missionary lived there to teach them. I told them it was no easy matter (alas! that it is the truth) to get men of God to leave their country, and come hither to be sick, and, perhaps, die; but that they must try and *do the truth* as far as they knew it, and pray to God to send them a Missionary. I had fever while preaching, which increased on my journey back, so that I was obliged to lie down when I reached Rocktown. As the afternoon advanced, however, I got better, and travelled on, and reached the Cape at sundown.

Aug. 19th.—Two more of the school-girls came to tell me they had found peace with God, through faith in Jesus.

21st.—Had a pleasant prayer meeting this evening of some of the members of St. Mark's, at the house of a parishioner.

22d.—The U. S. ship St. Louis anchored off the Cape this afternoon; officers and crew well. She was bound to the leeward, and was eleven days from the De Verd Islands. I was indebted to her commander and officers for some late newspapers. She left the next morning.

23d.—Visited the towns as usual on this (Saturday) afternoon. Had

an interesting conversation with a young man. Four young men came in the evening to the house for instruction.

Sunday, 24th.—A blessed Sabbath. Sweet meeting at morning prayers with the children. They were singing hymns before they started for church, and as they went—blessed sound for the Sabbath morning. Mr. Gibson preached. The Sunday-school was well attended, as also the native chapel. The evening lecture of the Asylum was thinly attended, owing to the rain.

25th.—Started for Cavalla. Preached at Half Grahway on my way down. Had an interesting time; the people were very attentive. On Wednesday accompanied the Bishop up the Cavalla River to the Hening Station, about ten miles from its mouth. Preached in two towns, and returned at evening.

CHINA.

THE accounts of the very disturbed condition of China have led to apprehension on the part of some, that the Missionary work in Shanghai was likely to be seriously interrupted, if not entirely suspended for a time.

We have letters from Bishop Boone, as late as the 7th of January, at which date he does not seem to have anticipated any such result. The following extract from his letter, and the article from the Rev. Mr. Nelson which follows it, do indeed present a most deplorable state of things, so far as the country is concerned. Out of the tremendous evils there existing, it is to be hoped that God will, in mercy, evolve ultimate good to the benighted people of that land, opening up, through the tears and blood which the wrath of man now causes so abundantly to flow, a way for the entrance everywhere, of the Gospel of peace :

Extract from Bishop Boone's Letter.

“ SHANGHAI, *January 5th, 1857.*

“ THIS country is truly in a deplorable condition. The internal strife increases, and spreads over a wider surface, carrying desolation along with it, and both drought and locusts have visited its fairest regions—added to which, they have got at loggerheads with the English and Americans at Canton.

“ We have just had very startling news from Nankin, by two foreigners and a Chinese youth that have recently left the Celestial City. It is to the effect, that the Kings have been slaughtering one another, until there is only Tai-ping-Wong (Hung-Siu-tseun) and the assistant King left ; and that some 30,000 of the adherents of Yang, the Eastern King (who styled himself the Holy Ghost) were butchered in cold blood, after their leader was decapitated. Mr. Nelson is preparing a minute statement for his Journal [published below]. There is no forming any opinion as to what the effect of these things will be ; but they leave no doubt of the utter absence of all Christian principle from the counsels of these men. The Imperial army is unpaid, and in a state of starvation. This grim tyrant may prevent either party from doing much for some time to come.”

Communication from the Rev. Robert Nelson, referred to above :

SHANGHAI, CHINA, Jan. 5th, 1857.

SOME of the mystery which has so long hung over the true state of things among the insurgents at Nankin, is at length cleared away by information just received from three persons recently arrived here directly from that place, which they left about the 12th ult. Two of these are Europeans, and the third a Chinese boy, and all of them illiterate. The two foreigners state that during their absence from Shanghai, they entirely lost their reckoning of time, months as well as days—and therefore can give only rough guesses for the precise dates of the events they relate. But having been eye-witnesses, and often actors in the scenes they describe, they can, of course, bear clear testimony to facts, and with some approximation to the order and time of their occurrence. The credibility of their testimony is inferred from the substantial agreement of the accounts they have each separately given to Dr. Bridgman and myself; their further agreement in many points with what has been learned from other and independent sources; and from the minute knowledge which these persons show of the localities about Nankin, and for hundreds of miles above and around it, as tested by Dr. Bridgman, who had seen many of them himself.

The substance of their narrative is as follows : Sometime late last spring, or at the beginning of the summer, these two foreigners went up to “ Ching-Kiang,” where they were for a little while in the Chinese Imperial service, after which they passed over to the other lines and joined the Insurgents. About that time the rebel garrison at Ching-Kiang became very short of provisions, and sent up to Nankin for relief; and the

appointed signal of relief coming, was charcoal floating down the Yang-Tze-River. After a sufficient time the charcoal was seen, and was soon followed by a reinforcement with supplies, under the Chief, or King, styled No. 7. It may be observed that these men almost invariably speak of the Insurgent Kings by their numbers: as No. 1, for "Tai-Ping-Wong—No. 2, for the Eastern King," &c.

With this No. 7, these two foreigners went up to Nankin, when he returned, some six weeks, perhaps, after their arrival at Ching-Kiang, or about the middle of the summer. They went first to the quarters of No. 7, in Nankin, and were carried by him to No. 2, the Eastern King, who was famous for calling himself the Holy Ghost. By No. 2 they were well treated, and had good quarters assigned them among his officers. They were sent for, from time to time, by No. 2, and questioned as to the foreign mode of eating, fighting, and using arms, such as pistols, swords, &c. Generally they spent their time as they listed, going to and fro when and where they chose, and being treated as rather privileged characters. In this way passed a month or more, during which they had opportunities of seeing more of the Insurgents than any other foreigners have seen. Knowing, however, nothing of the Chinese written character, and a very small amount of the spoken language, their means of communication were necessarily limited, and they found no help except from a Canton carpenter, who could speak a little broken English, and the boy whom they brought down here with them, who joined them at a later period, and whose English vocabulary is not very large. As we might expect of them under such circumstances, they know nothing of the theories of the Rebels, whether political or religious—of their future plans or prospects of empire; but of their actual government, they state that "Tai-Ping-Wong," or Tien-Wong, or No. 1, was the *still living* head of the whole movement. They never saw him, as he kept himself entirely secluded from public view. His proclamations and orders were delivered from a lofty arched door-way, in front of his palace, by female messengers, who heralded them aloud in the hearing of the people. Next to him was the Eastern King, or No. 2 (under whom they were enrolled), and subordinate to these --No. 3 and No. 4 having been killed in battle before reaching Nankin—were Nos. 5, 6, 7, and 8. Each of these Kings had his own palace, and his own army of followers. The government was entirely despotic; and if not the laws, at least the execution of them, was registered in blood. For almost any offence, the penalty was beheading.

As to the religion of the Insurgents, these men know only that at their meals the head-man of each mess says grace before they eat; that they have a Sabbath once in seven days, which they celebrate by offering incense, and reciting prayers, &c., at midnight previous. What day of the week it is, they don't know; but they think, from the calculation of their time when they arrived there, that this "Saturday night,"

as they called it, when the Rebels have their worship, is Wednesday night; and when they first went into the presence of No. 2, they were required to kneel, and some one said a kind of doxology over them:—further, that No. 1 was reputed to have been up to heaven, and was called the Brother of the Heavenly Father. Beyond these items, and the destruction of idols wherever they went with the Rebels, they seem to know nothing of their religion.

The Kings, except Nos. 1 and 2, went out from time to time with their respective followers to fight with the Imperialists, and to secure the regions they had previously gained—making the people pay taxes, or submit to having their produce taken from them. Small trade went on actively in Nankin, and presents of all manner of provisions were frequently sent from the country to the Chiefs in the city. Such, these two foreigners testify, was the general state of things for the first month or more after they reached Nankin.

This period having elapsed, they witnessed another act in the great tragedy of Nankin, the like of which has rarely been enacted. The preparation for it had been going on behind the scenes. As they afterwards learned, No. 2 had for some time been suspected of designs upon the head of the celestial King, No. 1; and the power and influence of No. 2 rendering him very dangerous to his “elder brother,” orders were sent out to Nos. 5, 6 and 7, who were at various distant points with their armies (No. 8 being in the city), to return with dispatch to Nankin (but for which orders they suppose the Rebels would at that time have come further down towards Shanghai). They came, except No. 6, who being several days further off than the others, either did not receive his orders in time, or when received, did not obey them. The others being within the city, No. 1 commenced the execution of his plan. The first of it, known to these two foreigners, was the report of guns, very early one morning, towards the latter part of August; after which they soon discovered that the palace of the Eastern King, No. 2, was strictly guarded by a strong force; and in the course of the morning they saw the head of No. 2 himself hanging up over the gateway in front of the palace of “Tai-Ping-Wong. And whereas there had been a long continuance of drought before, just after this an abundance of rain fell, which was interpreted as the approval of Heaven for what had been done; and with this began a course of butchery which hardly has its parallel in modern history.

To effect his purpose the more easily, No. 1, on the following day, caused a public announcement to be made by his female messengers, that No. 5 and No. 7, who had been the chief agents in the execution of No. 2, had transcended their orders, for which they should be punished by a certain number of blows with a stick. This punishment, however, their friends were permitted to share with them, by interposing their hands to receive the blows, in which these two foreigners participated. Nos. 5

and 7 expressed much sorrow for their offence, and submitted to the penalty. Besides this, the officers and followers of No. 2 were invited to come and receive other appointments from No. 1, with the promise that no harm should be done to them.

This blind had the desired effect. The followers of No. 2 were entirely deceived, and came many of them to the palace of No. 1. The principal of the officers and men were induced to go in and be disarmed, and then, to the number of 6000, they were crammed into two large walled enclosures, or apartments, two stories high, of the palace of No. 1; those of highest rank in one, and the remainder in the other, and there secured. The next day, the doors and windows of these apartments being forced in, the unfortunate inmates were slaughtered, en masse, with all the implements of destruction which could be gotten. Fire-pots—small jars, very commonly used in fighting by the Chinese, filled with explosive materials of the most offensive smell—were thrown in upon them; and guns, spears, knives, were all used to do the deadly work, until human blood was up to the knees in depth, and the dense masses of mangled bodies were past all description. The officers and men, on one side, made all possible resistance, and some even got upon the house top, and fought until all the tiles on the roof were exhausted. On the other side, they seemed panic-stricken, and made no opposition to their murderers. When dead, they were all stripped of their clothing, and, as soon after as might be, their bodies were carried out to an open space, not far from the palace of No. 1. The palace of No. 2 was plundered of all its rich adornings of gold and silver, silk and satin, which they describe as truly magnificent. Among these ornaments, they mention particularly a golden lion, weighing some fifty pounds; a golden bell, and many other things of exceeding richness and splendor among the garments of the Eastern King. When this pillaging was done, the building was destroyed, to leave no trace of the greatness of "Yang-Siu-Tsing." But these atrocities were only the beginning of the work. The city gates having been closed, that none of the followers of No. 2 should escape, systematic search was made for them from day to day, from week to week, until all who had "eaten of the rice of No. 2" were hunted out and exterminated. This "Reign of Terror" lasted about two months, during which, not only the fighting men, but the aged, the lame, the blind, women, children, and infants at the breast, were all unmercifully butchered. These men mention the horrid spectacles they witnessed, of blind and lame dragged to their fate, and of women with their children in their arms, and others hanging to their clothes, all beheaded in their turn, with many more barbarities too horrible to tell. Their estimate of the whole number thus destroyed is over 30,000; and they speak of afterwards having seen those masses of dead on the ground above mentioned, in the vicinity of the palace of Tai-Ping-Wong.

During the progress of this bloody work, No. 6 returned to Nankin with

a portion of his army, leaving most of it without the city. He there sharply reproved No. 5 (who had been the chief actor in the destruction of No. 2 and his followers, and particularly for having killed so many who were not guilty of any crime.) But finding himself not very comfortable there, and perhaps in danger of sharing the same fate with No. 2, No. 6 left the city the same night with what followers he could collect, and killing two of the gate-keepers, took the keys and made his exit, and joining his forces, again went off to Ngan-Hwuy. About a month after this, he sent back and demanded of No. 1 the head of No. 5 (who in his absence had killed his wives and sons), threatening to destroy Nankin unless his head were sent; whereupon the head of No. 5 was cut off and sent in a box of salt to No. 6, who had it publicly exposed.

After the horrid scenes above mentioned, No. 7 left Nankin, taking with him these two foreigners, whom he had again attached to himself after the death of No. 2. Soon after the decapitation of No. 5, however, No. 7 was ordered back to Nankin, whereupon they went and joined themselves to No. 6, whom they found, after several days of searching. It was not very long after this before they returned with No. 6 to Nankin, having been absent some two months, or more. They found, among other changes since they went away, that the great Porcelain tower had been blown up and destroyed, most probably by order of No. 1, for fear that No. 6 should take advantage of it for executing his threat against the city. No. 6, in a few days after reaching Nankin, made himself master of the chief places of power and profit, and had Nos. 7 and 8 (who, it appears, had particularly informed No. 1 against No. 2, the friend of No. 6) beheaded. All rivals were thus removed, leaving no one in the way but the "Celestial King." And there were not wanting those who said that his head would follow the others before many days; and as more trouble seemed to be brewing, and those with whom these two foreigners had been associated before were all gone, and they might themselves meet a like fate, they concluded, if possible, to make their escape. So sending to No. 6 (whom they could not now see, since he had grown so great) for clothes and money, with a few Chinese garments, and a little money apiece, they passed the city gate early in the morning of about the 12th December, and made the best of their way down here to Shanghai, where, after many "hair-breadth 'scapes," they arrived about two weeks ago; and after all, they have made nothing by their long adventure, arriving here without money, and having even had to sell some of their clothing by the way.

The testimony of these men establishes the fact, which has long been a matter of doubt, that Tai-Ping Wong, or No. 1, was alive and in power up to the time of their leaving Nankin; and that the Eastern King, No. 2, was put to death with his followers—uncertain rumors of which were long since heard through the Chinese; and what had not been heard before,

we learn from them, the fall of Kings No. 5, No. 7 and No. 8; and the very remarkable event, the destruction of the Porcelain Tower. Their testimony upon this point is the more satisfactory as they appear to have had no idea of the fame of this Pagoda, speaking of it as a "high tower outside of the city wall;" though when questioned closely about it, they easily identified the "Porcelain Tower of Nankin." The indirect testimony of these men, as to the religion of the Insurgents, and their direct testimony to the enormities they are guilty of, and the lives they lead, show that if Christianity ever "had a name to live" among them, as some fondly imagined and once loudly proclaimed to the world, it is now "dead;" or at least, most foully stained and disfigured by the blood of thousands of victims, who have perished so inhumanly under the "great celestial elder brother's" hand.

JOURNAL OF E. W. SYLE FOR 1856.

(Continued.)

Monday, Sept. 1st.—The usual Missionary prayer meeting, this morning, was conducted by the Rev. H. Reeve, of the Christian Missionary Society. The object of his address was to encourage those engaged in Missionary labors at this place, by showing that to cancel the results already attained, and suddenly withdraw the instrumentalities now in operation here, would create a deplorable blank—such a one as we should feel moved to strive very earnestly to fill up. It is helpful to take such views as these, from time to time, during the season of seed-sowing, and while the harvest is deferred. The ingathering will surely come by-and-by; and great will be the heat and burden of that day!

Wednesday, 3d.—I have been projecting a second day-school in the city, on the western side from our church. To-day I obtained the use of a building not now occupied by the brethren of the Christian Missionary Society; and the British chaplain here, Rev. Mr. Hobson, volunteered a handsome donation towards meeting the current expenses.

Friday, 5th.—One of the many ways in which we are made to feel the drawbacks which come with the advantages of a large European commerce, is the meeting with works of art—pictures, statuary, &c.—which are shocking to the Chinese sense of propriety, though they are eagerly sought after by those of licentious tastes and habits. It has become almost impossible for ladies to visit the Chinese shops without running the risk of their seeing exposed for sale French engravings, beautifully finished and colored, but of a most indecent description. In consequence of such an occurrence recently, I visited this morning the store of a Chinese dealer in foreign goods, and, by appealing to his own sense of propriety, succeeded in getting him to remove the obscene pictures out of the way. I can hardly hope that he will listen to my exhortation that he should destroy them. There is a curious superstition prevalent here con-

cerning such things, to the effect that, whereas one kind of badness is antagonistic to another, lewdness and witchcraft are incompatible; and I have been told by a Missionary long resident in China (a medical man), that he has sometimes been surprised at finding the most abominable pictures among the traveling apparatus of very decent and respectable men, not at all given to this kind of immorality. The explanation they have given is, that such pictures preserve their money and other valuables from being spirited away by witchcraft! Among all the devices of the devil, can any one more curiously complicated than this be imagined? And this is but a specimen of the *thoroughly-elaborated* systems of error and wickedness with which we are called to contend in China.

Tuesday 16th.—Dr. Williams, of Canton (formerly Missionary Printer for the American Board, now Secretary of the U. S. Legation), gave us the pleasure of his company to breakfast this morning. The U. S. Commissioner, Dr. Parker, is here; and there are rumors of an intended visit to Peking, for the purpose of *insisting* upon the admission there of resident Ministers from foreign Powers. Without this, the recurrence of incurable misunderstandings with the Chinese authorities at the several ports will be endless. Dr. Williams' account of Japan (he was there with Com. Perry's Expedition) gives one the impression that everything remains to be done for that country in the way of Missionary work—to me it seems that the sooner it is commenced, the sooner it will be accomplished. The Missionary surely ought not to be *far* behind the diplomatist and the merchant. In the course of the day I rode with Mr. Keith about three miles into the country north of our dwellings, to visit the *Nien-ka-kok* station, where he used to hold services before his strength was so much impaired. It is one out of a score of similar hamlets, by which we are surrounded, where the fullest and freest opportunity offers itself for preaching and teaching the Gospel. The day-school, which formerly flourished here, could be revived on a week's notice; but my other engagements will not allow of my attempting any such thing, desirable as it appears, and much as I should enjoy engaging in this kind of "going about among the villages," preaching and teaching the things concerning the kingdom of God.

23d.—Another visit to the country—the drawing of circumstances that way being such, that I cannot but go occasionally. The Girls' day-school of which Mrs. Syle has taken charge, is one point; and another is an important village on the *Soo-chow* river, where several poor people live who profess to desire instruction, and where I have much wished to see a school commenced. The opportunity we now enjoy of disseminating far and near the knowledge of salvation, in the name of Jesus, may not be of long duration—in my opinion, it will not; for everything seems to indicate that social and political confusion will rapidly overspread this land. What therefore our hand findeth to do now, should be done with our might; other times will bring other kinds of work.

INTELLIGENCE.

NEWS FROM CAPE PALMAS.—A recent arrival from Africa has put us in possession of letters of very recent date from Bishop Payne and other Missionaries. All were well, and rejoicing in the restoration of peace. We give below a note from Bishop Payne, and have space only to add, that in other letters by the same vessel the Foreign Committee are urged in the strongest manner *to replace the buildings at Mt. Vaughan as soon as possible, and to send out more Missionaries.* Where shall we find them? Who will go for us?

CAPE PALMAS, *February 26th, 1857.*

REV. AND DEAR SIR:—I have been here three days, attending the deliberations of Commissioners for settling the difficulties in which our last communication left us. I am rejoiced to inform you that peace has again been established. The good providence of God brought to us a man-of-war, with Gen. Roberts, and some one hundred soldiers from Monrovia, just at the time when their services were required; and they set themselves, most wisely and justly, not to make war, but to conclude a peace. They have been entirely successful.

The Cape Palmas natives expressed their regret and shame that our station at Mount Vaughan was burned—said it was not done by *their authority*, but by some individuals either of their own or of the Bush people. They are allowed to settle near enough to the Cape to allow them still to enjoy Missionary influence, and we trust the peace will be permanent.

I have not time to write more, but could not but hasten to communicate to you these glad tidings.

Yours in the Gospel,

J. PAYNE.

Acknowledgments.

FOREIGN MISSIONS.

THE Treasurer of the Foreign Committee acknowledges the receipt of the following sums, from March 15 to April 15, 1857.

Maine.

Brunswick—St. Paul's, in ansr. to special appeal for Afr., buildings, &c. 10 00
Gardiner—Christ, \$35; do., a member, "towards making up losses of missionaries at Cape Palmas," \$20..... 55 00 65 00

New-Hampshire.

Concord—St. Paul's, \$15; S. S. \$9..... 24 00
Claremont—Trinity..... 20 00 44 00

Vermont.

Arlington—St. James..... 16 00
Bethel—Christ 8 20
St. Alban's—Union..... 20 00 44 20

Rhode-Island.

Bristol—St. Michael's, Mr. Jas. West and Miss L. West, in answer to special appeal for losses at Mount Vaughan 3 00
Lonsdale—Christ, Ep. col. \$21; S. S., China, \$1; Africa, \$13 88 35 88
Manville—Emmanuel 8 00 46 88

Massachusetts.

Northampton—St. John's, \$43 32; S. S., towards a scholarship in Cape Palmas Orphan Asylum, \$20 52 . 63 84
Pittsfield—Hon. E. A. Newton, an extra contribution for the African mission, to help repair the late damage it has sustained 50 00 113 84

Connecticut.

Hartford—Trinity College Miss. Soc., Easter offering, for relief of houseless missrs' at Cape Palmas, by G. S. Mallory, Sec. 5 00
 Christ (of which \$15 for C. Palmas special fund).... 74 00
Monroe—St. Peter's, ½ 3 00
New Milford—St. John's 25 00
Seymour—Trinity S. S., 3d annual payment, "O. E. Shanon Schol'ship," Afr 20 00
Stratford—Christ, \$15 58; S. S., for support of child in China, \$25 40 58
Warehouse Point—St. John's... 10 00
Watertown—Christ, C. Hard, Esq., \$5; Mrs. Hard, Af., \$5..... 10 00
Windsor—St. Gabriel's, ½ 5 00
Wilton—St. Matthew's 5 00 197 58

New-York.

Brooklyn—Redeemer, S. S. Easter offering..... 5 00
 Christ, a communicant, for Cape Palmas, by F. S. Winston, Esq..... 10 00
Castleton—S. I., St. Paul's.... 3 75
Cohoes—St. John's 10 00
Delhi—St. John's, East. offer'g, for Cape Palmas 6 00

Morris—Amos Palmer, Esq.... 10 00
New Brighton—Christ, by S. T. Jones, Esq., \$77 33; W., \$1 50; special Eas. off'g, for losses at Cape Palmas, \$96 55 175 38

New-York—Miss R. Maynard, for Mt. Vaughan build'gs, \$5; Mrs. Thomson, \$2 50; Rev. Mr. Gibson, \$2 50 10 00
 St. James, Africa..... 90 00
 St. George's, a member, for Mrs. Thomson and Mr. Gibson, to supply their loss..... 200 00
 James N. Hoffman, 98 Wall, for sufferers by war in Africa 10 00
 Christ 100 00
 Miss Esther Turner, ann'l. for "Turner scholarship" in Africa... 20 00
 The Misses Rogers' Female Institute, Chelsea, by Rev. A. B. Beach, for Africa . 22 93
 Holy Apostles, by Rev. R. S. Howland..... 52 94
 Rev. Dr. Turner, to fund for relief of missionaries and for re-building at Cp. Palmas 10 00
 Incarnation, Young Men's Miss. Asso., special contribution, half yearly payment, for Mr. Liggins' school at Shanghai, \$30; do., Easter collect'n, special Cape Palmas fund, \$140..... 170 00
 Mrs. J. D. Beers, for Mrs. Thomson, C. P., \$5; L. Curtis, Esq., for Mr. Gibson's library, \$5 10 00
 St. John Baptist a member 20 00
 Ascension, Mrs. Delafield for Mrs. Thomson, Africa, \$5; a member, for losses at Mount Vaughan, \$20; L. B. Henry, for sufferers at do., \$2; C. M. Holly, do. \$5; Joshua J. Henry, for Mrs. Thomson, \$10; for Mr. Gibson, \$10; anon. Mrs. Thomson, \$2; F. G. F., for sufferers, \$25; Mr. Abbatt, do., \$5; Misses Gibson, for Mr. Gibson, \$5; N. E. F., for suffer's, \$5; H. C. Jr., for do., \$50; F. G. F., for Mount Vaughan buildings, \$50; Samuel Holmes, for do., \$10; N. E. F., do., \$5; H. C. Jr., \$100 for do..... 309 00
Ulster Co.—Anonymous..... 3 00
Yonkers—St. John's S. S., "Beach Carter Scholarship, Africa"..... 20 00
Rensselaerville—Trinity, a parishioner, special for Cape Palmas..... 3 00
Rhinebeck—Messiah, special Easter offering, \$16 70; S. S., \$20 30, of which ½. for Rev. Mr. Gibson. C. Palmas, and ½ for Mrs. Thomson..... 37 00 1308 00

Western New-York.

Cattaraugus Co. — Olean, St. Stephen's, by Rev. C. E. Beardsley, as "an assisting mile in the way of restoring the buildings at Mount Vaughan, and helping the sufferers"	7 00	
Owego—St. Paul's S. S.	2 30	
Rochester—St. Luke's, Gr., \$10; Africa, \$10; Gen. \$30....	50 00	
Rome—Zion, Easter off'ng, \$14; Thank offering, \$5, in answer to spec. app., Africa	19 00	
Utica—Grace, a lady, ½ yearly payment, Ed. Afa., \$10; a lady, for Mrs. Thomson, sufferer by recent fire at Mt. Vaughan, \$5.....	15 00	93 30

New-Jersey.

Hoboken — Trinity, a lady, for Mrs. Thomson, Africa, by Rev. N. S. Harris.....	5 00	
Madison—Grace, for buildings at Mount Vaughan, \$50; Mrs. Thomson, \$25; Mr. Gibson, \$25, contribution of A. M. Treadwell, Esq.	100 00	
Clarksboro'—St. Peter's, for Mrs Thomson	22 50	
Morristown—St. Peter's, \$62; for Mrs. Thompson, \$2..	64 00	
Princeton—Trinity, a member, subject to order of Bishop Payne as advised, \$100; from a few members of do. for mission buildings at Mount Vaughan. \$25; from Mr. W. D. Hanson, for do., \$5.....	130 00	
Shrewsbury—"A friend to missions"	2 00	
Swedesboro'—Trinity	15 00	338 50

Pennsylvania.

Brownsville—Christ, a lady, by Rev. J. J. Page, three scho'ships in Bp. Payne's School. Cavalla; "Jas. L. Bowman, Wm. L. Bowman, Jas. J. Page," \$90; for Rev. G. W. Gibson, \$5; Rev. J. Rambo, \$15; Mrs. E. M. Thomson, \$5; Ch. at Sinoe, \$5; Eph'y Ch., Cavalla, \$10.....	130 00	
Churchtown—Bangor Ch., C. S. J., \$25; M. A. B., \$50....	75 00	
Donningtown—St. James', spec'l C. P.	3 00	
Montrose—St. Paul's. \$25, S. S., ed. child, Af.; \$6 for Mrs. Thomson.....	31 00	
Philadelphia Co.—Kingsessing, Spruce Hill, "S. & J.," for Banner.....	1 00	
Germantown, St. Luke's, a communicant, for rebuilding Mount Vaughan, Af..	7 00	
Do., St. Luke's, a member, for Africa.....	25 00	
Philadelphia — St. John's, by Rev. C. F. McRae.....	50 00	
St. Mark's.....	165 00	
Emmanuel, (Kensington), S. S. Ed. Af., \$40; Fem. Bible Class, ed. girl at Cape Palmas, \$20.....	60 00	
St. Peter's, First Quarterly Collection for Cape Pal..	50 00	
Atonement, S. S. for Af....	40 00	
St. Philip's, Ladies' Foreign		

Missionary Society, for the relief of Mrs. E. M. Thomson, Cape Palmas.	25 00	
W. H. Seal, special, for Mt. Vaughan Buildings, \$25; Rev. G. W. Gibson, \$5; Mrs. E. M. Thomson, \$5.	35 00	
"H. G.," special fund, for Mt. Vaughan Buildings..	5 00	
From "One of Another Communion," by Rev. Dr. Vaughan, for do.	5 00	
Pottstown—A. & M., "A mite in answer to appeal for aid on account of losses at Mt. Vaughan, Af....	2 00	
Towanda—Christ, Easter off'g, special C. P.	25 00	
Williamsport — Christ, Easter offering, ½, Special Cape Palmas Fund.....	10 36	744 36

Maryland.

Baltimore—Grace, in addition (to former remittance of \$400 acknowledged), \$10: a communicant, to rebuild Miss. Houses, Af., \$100: from two communicants, for same object. \$10.....	120 00	
St. Peter's, additional, ½..	3 50	
Baltimore Co.—Hampden, St. Mary's	5 18	
Cambridge—Gt Choptank, Af..	15 00	
East New Market — St. Stephen's, ½.....	1 50	
Kent Co.—St Paul's.....	5 30	
Upper Marlborough—Trinity..	14 15	164 63

Virginia.

Albemarle—St. Paul's, \$15 25; Mrs. Mary Fearnelyhough, \$5; Rev. D. C. T. Davis, \$5; general, Mrs. G. Colston, \$3; Miss Annie Colston, 26c., for Miss C. Jones' Day School, China	28 51	
Berryville—Grace, additional..	2 00	
Berkeley Co.—Martinsb'g, Trinity, \$15 09; Ladies' Missionary Society, \$8 04....	23 13	
Hedgesville, Mount Zion... ..	8 61	
Charlestown—Zion.....	90 00	
Caroline Co.—Grace, for Af....	18 58	
Clarke Co.—Wickliffe Parish..	10 00	
Fairfax Co.—Theological Seminary, \$75, Af.; Missionary Society of do., \$95; "Hoffman Missionary Society" Bible Class, of five, towards replacing the Library of Rev. Mr. Gibson, \$40.....	210 00	
Goochland Co.—Contributions of several persons, for relief of Mrs. Thomson, Af.	30 00	
Henry—Court House, Rev. Jno. R. Lee.....	20 00	
Meherrin Parish—By Rev. P. G. Robert.....	5 00	
Norfolk—St. Paul's, from members, for Africa.....	5 00	
Christ, \$150; "J. C. A.," \$10.....	160 00	
Powhattan Co.—Powhattan Parish, St. Luke's Ch.....	61 00	
Richmond—"Virginia," through Rev. D. F. Sprigg, ed. So. Churchman, "for relief of sufferers by burning of Mission Buildings at Mount Vaughan".....	5 00	
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